/189 cont./

b) Maturity

881 Today no rites or ceremonies for the youths take place any
[178] more. In former times they were led to the sacred lagoon of Juan
[778] Tama or to the heights of Cuetando, and there they had to build a hut and lay out a small cornfield as proof of their capabilities as a man and father of a household (Hernandez, 1944, p. 203).

[582] A girl comes of age with puberty, that is to say, she may
[836] marry. Before that and before marriage, intercourse is not per-
[535] mitted. On the occasion of the first menstruation in former times a special dance was performed (itsa-kó), during which the young girl was bathed naked in chicha in a pit outside the festival house
881 (Castillo i Orosco, p. 85). Today this no longer takes place;
285 rather, a girl, when she goes to the dúyat for the first time at
787 about 15 years of age, takes along agave fibers and during the
[178] approximately five days that she stays there plaits a very pretty,
[262] small fiber bag (yãhalečkwe) about the size of a fist. There are no additional food prohibitions or similar things. After that she goes to a distant river to bathe. On the way there she lets the bag fall. A married man passing by lets it lie, for he knows that it belongs to a young girl. A young man, however, who happens to be coming that way sees the beautifully worked bag, picks it up, and uses it as a small money-bag. Without knowing who made the little bag, he will -- people are convinced -- marry this girl.

/190/

c) Marriage

595 The present form of marriage of the Paez is monogamy.
114 H. Pittier de Fábrega (p. 314), however, concludes from their traditions that the Paez were formerly polygamous and were converted to monogamy only through education on the part of the missionaries. I could find no clue in their mythology for actual
595 polygamy in former times. The social structure and way of life
591 of the Paez, however, prohibits living alone for unmarried girls.
[589] In case they have no relatives or do not find lodging in the house of relatives, another man takes them into his family. The girl

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

1147 the odor peculiar to the Indians, which becomes quite noticeable when they are sweating and which so closely resembles that of the secretion of the so-called *sahino*, or wild hog (*Dicotyles tajacu* L.), that I have more than once been deceived into believing that our trail crossed the path of a drove of these animals.

516 When at rest the Paez men almost invariably sit on their heels, the toes sustaining the whole weight of the body, while the women sit with their legs stretched together on the ground,
[514] even when near the fire in their houses. In micturition young
481 girls remain standing. The gait of both men and women is short-paced and easy, the body being always slightly inclined forward, probably on account of the habit of carrying heavy loads.

824 Like all children of Nature, the Paez Indians are very keen
825 observers of their surroundings, as is shown by the minuteness of their differentiation in plants and in certain groups of insects. Castillo, for instance, gives the names of no fewer than six different varieties of ants —

[552]

kan-kik	*cĭi-kik-ue*	*ĕia-i*
kit-finis	*gune-kandi*	*to-fiti*

and I collected very few plants for which they did not have a ready name.

Reproduction and Death

881 When a girl reached puberty the event was celebrated among the old Paez Indians by a special dance called *itsa-ko*, during which the young naked female was placed in a hole dug outside the hall-house and thoroughly washed with *chicha*. We have no
836 notice of pre-marital liberty being conceded to women, nor of the relation of children to parents in the family organization. As
595 tradition has it, the pre-conquest Paez were polygamous, and notwithstanding the efforts of the missionaries, it is almost certain that this practice has not completely disappeared. We know nothing about the existence of marriage ceremonies before
581 the introduction of the Catholic ritual. It is likely, however,
[586] that marriages were endogamous and free, and, as such, a very frail institution, as Castillo informs us that even in his time